

languid, therein. (Az, TA.) And [in like manner] *استرخى* [He remitted, or flagged, in the affair; or was, or became, remiss, or languid, therein]. (K in arts. فنش and بنش and فنش, &c.) And *تراخى* *He remitted, or flagged, in the accomplishment of his want; or he was, or became, remiss, or languid, therein.* (TA.) — *He drew back, held back, or hung back,* (JK, K, TA.) *تراخى* *from me,* (TA.) or *تراخى* *from the thing.* (JK.) — *He was, or became, slow, sluggish, tardy, dilatory, late, or backward.* (JK, TA.) You say also, *تراخى السماء* *The rain delayed; or was tardy, late, or backward.* (S, K.) [And *تراخى الوقت* *The time was, or became, late: and it became protracted. And تراخى عنه* *It was, or became, after, or later than, it: see مترأخ,* below.] And *تراخى الأمر* *The affair, or case, was, or became, protracted; the time thereof became extended.* (Msb.) And *تراخى* *في الأمر* *In the affair, or case, is ample time or scope [for action &c.]; syn. فسحة;* (Msb, TA;) and *extension, or protractedness:* (TA:) or *remoteness; referring to the case of the resurrection, i. e. the time thereof.* (Mgh in art. تتج.)

10. *استرخى:* see 1, first sentence. *استرخى* *صلاًها*, said of a she-camel: see 4, in the latter half of the paragraph. *استرخى الستر* [The veil, or curtain, hung down; hung down loosely; was pendent, or pendulous: and in like manner the verb is said of a garment, or a portion thereof, and of hair, or a lock of hair, &c.]. (Msb.) — *استرخى في رأيه بعد*: see 6. *استرخى في الأمر* [He was, or became, weak in his opinion after being strong]. (IAar, TA in art. خرع.) — *استرخت حاله*, (JK, T, TA,) and *استرخى به الأمر*, (JK,) or *استرخت به حاله*, (T, TA,) + *The affair, or case, and his state, or condition, became good with him after straitness; (JK;) or †he became in a good state, or condition, (T, TA,) in ample, unstrained, or plentiful, circumstances,* (TA in explanation of the first of these phrases,) *after straitness.* (T, TA.) A poet says, (S,) namely, Tufeyl El-Ghanawee, (TA.)

* *فَابَلَّ وَاسْتَرخَى بِهِ الحَطْبُ بَعْدَمَا*
* *أَسَافَ وَلَوْلَا سَعِينَا لَمْ يُؤْبَلِ*
meaning † [And he acquired camels, or numerous camels, and] *his state, or condition, became good [after his cattle had perished; and had it not been for our labour, or exertion, he would not have acquired camels, or numerous camels]:* (S, TA:) or the phrase *استرخى به الحطاب* means *أرخاه حطابه* [explained above: see 4]. (T, TA.)

رخو and *رخو* (Lth, S, M, Msb, K) and *رخو*; (M, Msb, K;) but accord. to Aṣ and Fr, the first is that which is approved, (TA,) or, accord. to Az, it is that used by the Arabs; (Msb;) the second, accord. to Aṣ and Fr (TA) and Az, (Msb,) being post-classical; (Msb, TA;) and the third is of the dial. of the Kilábees; (Msb;) applied to a thing (S, K) of any kind, (K,) *Soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken;*

syn. *هشئ*; (S, K;) or *لين سهل*; (Msb;) [and *مسترخج* signifies the same, as is shown by the explanation of its verb in the first sentence of this art.:] the fem. is with ة, i. e. *رخوة* and *رخوة* and *رخوة* (K) [and *مسترخية*]. You say *حجر رخو* or *رخو* or *رخو* *A stone that is soft, yielding, &c.* (Msb.) — And *فرس رخوة* *A mare that is easy, and gentle, moderate, deliberate, or leisurely, in pace.* (S.) And *فرس رخو العنان* *A horse that is easy to be led, or tractable.* (A, TA.) The phrase *في رخو* is used in a verse of Aboo-Dhu-eyb instead of *في رخوة* because meaning *في شيء رخو*. (S.) — *الحروف الرخوة* [which may be rendered *The lax letters*] is said in the K, by an anticipation of the pen, to be applied to the letters exclusive of those comprised in the phrase *لم يرعونا* [for which some say *لم يرو عنا*]: Sgh says [correctly] that they are the letters exclusive of those termed *الشديدة* and of those in the phrase *لم يرعونا*: as is said in the M, they are thirteen; namely, *ف, غ, ط, ض, ص, ش, س, ز, ذ, خ, ح, ث*, and *ه*; [to which De Sacy adds, in his Grammar, (2nd ed. i. 29,) *ا* without *ء*, and *و* and *ي*, which are generally included in an intermediate class between the *شديدة* and the *رخوة*, namely, in the class consisting of the letters in the phrase *لم يرعونا* or *لم يرو عنا*:] the letter termed *رخو* is that in which the sound runs on, as it does, for instance, in the *س* and *ش* when you say *المس* and *الرش*. (TA.)

رخوة: see what next follows.
استرخاء [i. e. *رخوة* an inf. n. of 1: (M, K:) i. q. *استرخاء*] [i. e. *Softness, yieldingness, flaccidity, &c.*: see 1, first sentence]; as also *رخوة*: you say, *فيه رخوة* and *رخوة* [In him, or it, is softness, &c.]. (K.) — See also what next follows.

رخاء [said by some to be an inf. n. of 1] *Ample-ness, or freedom from straitness, of the means, or circumstances, of life;* (JK, S, Msb, K;) [and so *رخاء البال*]; as also *رخوة*. (JK.) *رخاء النفس* + [An easy, or unstrained, state of mind]. (S in art. بول.)

رخاء A soft, or gentle, wind: (S, K:) or a soft, or gentle, and quich, wind: (JK:) or a soft, or gentle, wind, that does not move anything. (Har p. 38.) It has the first of these meanings in the Kur xxxviii. 35: (Bd, Jel:) or it there means A wind that does not oppose, or contravene, the will of God. (Bd.)

رخي (Msb, K) and *راخي*, (K,) applied to life (*عيش*, Msb, K), + *Ample, unstrained, or plentiful, in its means, or circumstances:* (Msb, K:) or both applied to a man, + *in an ample, an unstrained, or a plentiful, state of life.* (TK.) You say, *إنه لفي عيش رخي* + [Verily he is in an ample, an unstrained, or a plentiful, state of life]. (TA.) And *هو رخي البال* (JK, S, Msb, TA) and *البال رخي* (JK) + *He is in an ample, or unstrained, (S,) or an easy, or a pleasant,*

and a plentiful, state, or condition. (JK, S,* Msb, TA.) [See also other explanations in art. بول.] And *إن ذلك الأمر ليذهب مني في بال رخي* [Verily that affair passes away from me, I being in an easy state of mind,] is said when you are not disquieted, rendered anxious, or grieved, by the affair. (TA.)

راخي and *البال راعي*: see the next preceding paragraph.

أرخى [as meaning *Morc relaxing or slachening or loosening*] is used in a verse of Hassán Ibn-Thábit for the regular expression *أشد إرخاء*: it is like *ما أشد حاجته ما أحوجه* meaning *ما أشد حاجته*. (El-Hareere's "Durrat el-Ghowwág," in De Sacy's "Anthol. Gramm. Ar," p. 52 of the Ar. text.)

أرخية A thing, or part of a thing, (as, for instance, a veil, or curtain, TK,) that one has let loose, let down, or lowered. (S, K.)

مرخاء, applied to a beast, (*دابة*, K,) or a horse or mare, (*فرس*, S,) and a she-camel, (TA,) and a she-ass, (S,) *That runs in the manner termed إرخاء*: (K:) [see 4, in the latter part of the paragraph:] or *that runs much in that manner:* (S:) pl. *مراخي*. (S, TA.)

جاء زيد مترأخ [part. n. of 6, q. v.]. — You say *جاء زيد مترأخياً زمانه عن زمان مجيء عمرو* [Zeyd came, his time of coming being after, or later than, the time of the coming of 'Amr]; i. e. *جاء بعد عمرو*. (Msb in art. بعد.)

مسترخية: see *رخو*, first sentence.

رد

1. *ردة*, (S, M, Msb, K, &c.,) aor. *رد*, (S, M, L,) inf. n. *رد* (S, M, Msb, K, &c.) and *مرد* (S, M, L, K) and *مردود*, (S, L, K,) this last an inf. n. like *محلوف* and *مغقول*, (S, L,) and *ردة* (S) [there said to be an inf. n., like *رد*, of *ردة*, aor. *رد*,] and *رددي*, (S, L, K,) [but in the S and L merely said to be syn. with *رد*,] an intensive form, (Mgh, TA,) and *ترداد*, which is [also] an intensive or a frequentative inf. n. of *ردة*, (Sb, M, L,) and likewise an inf. n. of *ردة*; (Sb, S, M, L;) and *ارتده*; (M, L;) *He made, or caused, him, or it, to return, go back, come back, or revert; sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it;* syn. *رجعه*, (S, M, L, Msb,) and *صرفه*, (S, M, L, K,) and *دفعه*; (Msb in art. دفع, &c.;) *عن وجهه* [from his, or its, course]. (S, M.) Hence, in the Kur [xxx. 42 and xlii. 46], *يوم لا مرد له* [A day which there shall be no repelling, or averting], meaning the day of resurrection. (Th, M, L.) One says, *أمر الله لا مرد له* *The command of God, there is no repelling, or averting it.* (L.) And *رد* [There is no repelling, or averting, the command of God.] (A.) And